

in view the action of the two forces, disturbances of metabolism and heredity, and in discussing the pathogenesis of each form of mental disorder he carefully estimates their respective influences.

Strong as this treatise is on the pathological side, it remains essentially what it purports to be, a book of clinical psychiatry. The author has given liberally of the fruits of his own long and mature experience in the investigation and treatment of insanity. The work of the keen observer, the original thinker and the powerful teacher is evident on every page. The book is one to be studied, and those who will undertake the task may be assured of a rich instruction. Professor Bianchi is to be congratulated upon the completion of his book, which adds new lustre to the name of the Neapolitan School of Psychiatry and Neuropathology, and reflects the highest credit upon Italian psychiatry in general. It is gratifying to learn that the English translation is already in the press, and that it will be issued within the next few weeks.

W. FORD ROBERTSON.

Das Leben Friedrich Nietzsché's. By ELIZABETH FÖRSTER NIETZSCHE.
Zweiter Band. Leipzig: 1904.

In this volume Frau Förster completes the life of her brother, the first volume of which appeared about five years ago. The two volumes make up about nine hundred and fifty pages royal octavo, of which the second occupies two thirds. Nietzsché's singular character has been already dealt with in an article in the *Journal of Mental Science* for January, 1901.

For the present his career may be summed up: he was a professor of Greek at Basel for ten years, but was obliged to give up his charge owing to distressing headaches, partial loss of sight, and disorders of the stomach. Retiring on a small pension, he wandered about the Alps and Italy for ten years, during which he wrote a number of wild, aggressive, paradoxical books. Nordau has treated it as a proof of the degeneration of taste that these books obtained a considerable diffusion on the Continent. As years went on they became harsher in tone, as if he delighted to provoke people by attacking their dearest faiths. His last books are of a character with which one who deals with the insane is not unfamiliar. He attacks Christianity with extraordinary bitterness, giving a pronounced preference to Buddhism and Mohamedanism. A Christian morality is the denial of life; it tries to suppress the natural feelings of men. From this he was led to attack all received codes of morality. We look in vain for any substitute, or a new rule of life. There is much talk of higher men, of the over-man, whom common people were to worship because he was destined to put his foot upon their necks. These over-men were to gratify all their natural instincts without any ascetic restrictions. His advice to the higher men was "Become hard"; pity was a sign of weakness and decadence.

His sister gives a general *résumé* of Nietzsché's views and writings. Apparently she adopts them all, while she labours to show that his manner of life was very different from what might be guessed from the truculence of his opinions. He was naturally kindly and compassionate,

and his general life was pure and blameless. Such contradictions are occasionally met with. In his later writings it was apparent enough that he had passed the limits of sanity, but this Frau Förster will not admit. Her brother's insanity only commenced in December, 1888, at Turin, when it broke out in an unmistakable form with wild delusions, senseless letters, and absurd accusations against his best friends. After that he was under the care of his mother and then of his sister for twelve years, gradually becoming more and more demented. Several physicians took the trouble to point out that many of his doctrines were the offspring of a deranged mind. We had hoped to find details which would explain the origin and progress of his malady; but Frau Förster has her own views and gives us little new. She tells us that some doctors considered that he suffered from general paralysis of an atypical character, but she argues that atypical paralysis is not general paralysis. This is a point which would require some space for discussion. Towards the close he suffered from paralysis of the right side, with aphasia, and died after a succession of paralytic strokes. Her own view is that Nietzsche's derangement was owing to over-exertion of the eyesight and cranial nerves, with the abuse of powerful hypnotics, especially chloral, of which latterly he took very large doses against sleeplessness. There is in the book a dismal engraving exhibiting the patient reclining on a couch in an advanced stage of dementia. There was no examination of the brain after death.

Mrs. Förster is very wrath with Dr. Möbius, who asserted that Nietzsche suffered from luetic infection, apparently to support his diagnosis of general paralysis. This she denounces as an abominable calumny, adding that Möbius's statements have been corrected by Dr. Raoul Richter. Some physicians, she informs us, opined that Nietzsche's headaches were owing to his chastity and urged him to marry. But as his biographer remarks: "For a man of such refined feelings as my brother, who considered friendship the best thing in matrimony, this was a painful reason for contracting marriage. One doctor prescribed for him sexual relations of a less formal kind, which seemed to him a bitter medicine. He was not biassed on this question, but, although he believed prostitution to be a necessary evil, he regarded it as mean and degrading to both parties. On this account he wished to elevate prostitution and confine it by regulations. He pleaded for short unions, for years or months, the offspring to be treated as legitimate." Mrs. Förster is glad to know that now in Germany chastity has come into favour with very distinguished physicians, physiologists, and psychologists, and that in any case it is not denounced by medical men, and is left as a matter of option. From a review of a book by Max Marcuse in the *Centralblatt für Nervenheilkunde*, November 15th, we learn that the question, "whether a physician may advise intercourse without marriage?" is still being discussed in Germany. The author believes that the non-satisfaction of desire may have an injurious influence on the health. The reviewer considers the question as still a doubtful one, and would like to have good clinical observations about it.

We cannot say that Mrs. Förster's book is lively reading, yet it is impossible not to be struck with the warm affection and admiration which survived the long and melancholy illness. "Truly

touching," she writes, "was his gratitude towards me, here in Weimar. How many words of praise did he find to express his gratitude! how many consoling words when he saw me sad!" "Why do you weep, my sister? Are we not happy?" said he. Whatever his opinions were, he was always an affectionate brother. The sisterly fidelity reminds one of the strange book ⁽¹⁾ which Mrs. Norton wrote in defence of her brother Guiteau, the assassin of President Garfield; otherwise Guiteau and Nietzsche were different men, though both very wrong-headed.

From references in the book by Mrs. Förster, it appears that Nietzsche has still admirers who defend his views and sustain a controversy with the physicians; new editions of his works appear and his name still occurs in reviews and magazines on the Continent. Nietzsche's admiration for his own writings was unbounded. Speaking of *Zarathustra*, he says: "This book, with a voice reaching over thousands of years, is the highest of all books; the whole, actual man, lies immeasurably below him. It is the deepest work born from the inner riches of truth, an inexhaustible fountain into which no pail descends without coming up filled with gold and good things," and so on. Lower down he writes: "The figs fall from the trees; they are good and sweet. I am the north wind to the ripe figs." On one occasion, meeting with a pious noble English lady in Sils-Maria, and the conversation turning upon his philosophy, he implored her with tears not to read his books, to which the lady, who had heard something of his views, said that "she supposed his books would show her that so great an invalid had no right to live."

Although there is a general lowering of the standard of taste, we are pleased to think that Nietzsche's writings never obtained any circulation in Britain.

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(¹) *The Stalwarts*.

La Contagion Mentale. By Drs. A. VIGOUROUX and J. P. JUQUELIER.
Paris: Doin, 1905. Pp. 258, 8vo. Price 4 frs.

Two classes of influences make us what we are: congenital aptitudes and exterior circumstances. All psychic phenomena are moulded by the stress of internal forces and the strain of external forces. From the more or less biological standpoint of medicine we are apt, and rightly, to insist on the first class of forces, those of heredity. The external and environmental forces, which we recognise without always studying, also call for detailed discussion, and during recent years two writers especially—Tarde in France and Baldwin in America—have, from a somewhat abstract and philosophic standpoint, developed in more or less systematic shape a doctrine of imitation, which they regard as of immense importance in its bearings on all psychic life. The medical authors (one an alienist) of the latest volume in the "International Library of Experimental Psychology," starting from the general theory of imitation have marked out for themselves a certain portion of the field. By "mental contagion," using the word "mental" in its broadest sense, they